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elder B. F. Moomaw, John Thompson and myself. The A. M. of 1892 ratified the decision of the committee as it related to Thompson and myself and in doing so, threw the protecting shield of its approval around Miller and made it possible thereby for him to obtain the presidency of Lordsburg College.

In doing this it became sponsor for him and by every interpretation of the moral law it is "*particeps criminis*" in the ruin of poor Celia Overholtzer. Had the committee performed its functions in the fear of God and judged Miller in the light of the evidence of his guilt, he never could have had the opportunity to bring the reproach of his last damning acts on the church nor brought shame on the happy household of a loving, Christian family.

The aforesaid committee cannot evade the terrible responsibility that their glaring perversion of truth and justice has laid at their door, and no A. M. shield can save them from the sad and tragic consequences of their sin before the judgment bar of God.

There is one thing they, the committee and A. M., can do as a meager compensation for this saddest of mistakes, and that is, by special publication remove from brother John Thompson of Dayton, Va., and myself the censure of expulsion placed on us at the Bridgewater trial.

It is not a matter of material consequence to either of us personally. We would, a thousand times over, prefer such censure to the ignoring of making the confession that "we did wrong" in making our fight against the wickedest of libertines, which the verdict of the Bridgewater committee required of us, but if they feel any compunction of conscience on account of the criminal miscarriage of justice, if they feel any sense of responsibility for placing E. A. Miller over the Lordsburg College as the approved exponent of the ethics and doctrines of the Tunker church, if they feel that every wrong must be righted, either in this or the next world, no denominational pride will prevent the next A. M. removing the censure of expulsion placed on us.

It is interesting to note, in passing, the important lessons that the Lordsburg tragedy teaches. First, that no preacher or teacher in colleges or any officer in any station requiring an exemplary life, whose life and conduct is not above suspicion should be allowed to exercise such official functions a day longer than action could be taken to remove them. If "Cæsar's wife must be above suspicion," a thousand times more should our college presidents and preachers be as clean in reputation and character as God's angels.

Had this condition of tenure in the office of college president been applied to elder E. A. Miller he would have been impeached and ungowned as preacher and president within a year after he came from Tennessee to Virginia about 15 years ago, and the awful stench of his damning deeds at the Mountain Normal in Floyd Co., Virginia, and at Bridgewater, Va., and finally at Lordsburg, Cal., would not now be filling the nostrils of Dunkers and decent people all over America.

To emphasize my views of such matters I will say that in the spring of 1888 I had occasion to visit Bridgewater College where a son and daughter were matriculated.

I learned soon after my arrival that Miller's conduct was the prolific subject of adverse criticism, and that the odor of his doings was more in harmony with that of a bagnio than of school where the sons and daughters of Christian parents were being educated. Without a moments hesitation I brought the children home and set to work, with others of like sentiments, to remove him from the school. The climax came four years later when I was expelled from the church and Miller was completely exonerated from censure, and a way opened to the presidency of Lordsburg College where he could continue his lecherous life with the fullest approval of his church.

And I will further say the evidence of his shameless deeds which we placed in the hands of the Bridgewater committee was more overwhelming, if possible, than that contained in the sorrowful confession made to the Lordsburg congregation by frail Celia Overholtzer.

The second lesson it teaches is the glaring unscripturalness of the qualifications required of officials by the conservative brotherhood. They have by A. M. action decreed that no person is fitted for committee work, or worthy of full Christian fellowship who does not conform to a certain custom of dress called "the order." Let us see how this thing operated in the case in hand. The four members of the committee, E. A. Miller and all of his backers in Virginia wore their hair either parted in the middle or combed back. Neither of the four brethren, elder B. F. Moomaw, John Thomson John Click or myself on whom the wrath of the committee fell, measured up to that standard. This was one strong, leading influence that formed the verdict of the so-called judges for it is an open secret that no person has any standing before the church courts who is suspected of disloyalty to the "order." It may appear ludicrous and comic to those who do not know the "inwardness" of such things but it is as true as it is tragic. Had the committee of four been chosen with special and sole reference to their intellectual and moral fitness and to the loftiest ideals of social purity such a perversion of justice would have been impossible.

The position of the Brethren church in its complete repudiation of such unscriptural conditions of church membership and offi-

cial gratification has received the fullest vindication thru out the whole history of Miller's career. Our church polity would have rendered such a career as his impossible, as character and not clothes is the basis of the judgments of our church courts. If I may be excused for reference to the first person singular I will say that I have incurred the reputation of a vindictive busybody and maligner of injured innocence among my conservative brethren because of the position I took toward Miller and which I held even to the extent of submitting to expulsion from the once dear old organization. I was satisfied then as I know now that Miller's real character would be known in the years to come and so expressed myself to many of my brethren but I did not expect such an awful scandal in fulfillment of my premonitions. I believed God would vindicate those who stood for purity, in His own time and I am specially thankful that it was His will to lead me along seemingly pathless, obscure ways, in order that he should receive greater glory in revealing the iniquities of that farcical trial at Bridgewater and the ultimate exposure of the wickedness of the libertine around whom the committee had locked the arms of the church. How much sin is laying at Miller's door besides what was revealed by his Covina victim, none but God and the participants know. It is all written upon the eternal records and all who stood at his side and shielded him from judgment in this world, whether at the Mountain Normal in Floyd Co., Va., or Bridgewater, or Fordsburg, Cal., and all the traducers of those who resisted him will have to share in the judgment of God for his evil deeds. Then the secrets which men and women lock up in their hearts will be revealed.

For the poor, weak, Covina Magdalene I have nothing but tears and prayers. For her betrayer I invoke the special judgments of God in this world and in the world to come a full measure of reward according to his deeds. There is more hope for the betrayer of our Lord, more for poor weeping Esau, than for him.

I have received many letters of congratulation from dear Progressive brethren for my complete vindication, but none from those who laid the sharp, heavy lash of ecclesiastical discipline on my back and who have held me as a heathen since. Thanks and love to you all, brethren.

The Ease of Prayer

F. W. Faber.

Look at the incredible ease of prayer. Every time, place, posture is fitting. Talent is not needed. Eloquence is out of place. Our want is our eloquence, our misery is our recommendation. Thought is quick as lightning, and quick as lightning can it multiply effectual prayer.

Actions can pray; sufferings can pray. The whole function is expressed in a word; it is simply this: The child at his father's knee, his words stumbling over each other from very earnestness, and his wistful face pleading better than his hardly intelligible prayer.